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The inland families eat fish and game, with roots and fruit; no nation subsists without all these supplies; but the proportion of each consumed varies greatly according to locality. Some tribes divide their forces regularly into bands, of men to fish and hunt, of women to cure fish and flesh, and to gather roots and berries. I have spoken of the coast tribes as a fish-eating, and the interior tribes as a hunting people, attributing in great degree their differences of person and character to their food, or rather to their methods of obtaining it; yet fish constitutes an important element of inland subsistence as well. Few tribes live altogether without salmon, the great staple of the Northwest; since those dwelling on streams inaccessible to the salmon by reason of intervening falls, obtain their supply by annual migrations to the fishing-grounds, or by trade with other nations. The principal salmon fisheries of the Columbia are at the Dalles, the falls ten miles above, and at Kettle Falls. Other productive stations are on the Powder, Snake, Yakima, Okanagan, and Clarke rivers. On the Fraser, which has no falls in its lower course, fishing is carried on all along the banks of the river instead of at regular stations, as on the Columbia. Nets, weirs, hooks, spears, and all the implements and methods by which fish are taken and cured have been sufficiently described in treating of the coast region;[1] in the interior I find no important variations except in the basket method in use at the Chaudières or Kettle Falls by the Quiarlpi tribe. Here an immense willow basket, often ten feet in diameter and twelve feet deep, is suspended at the falls from

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huts covered with mats.' *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 407. Shushwaps erect rude slants of bark or matting; have no tents or houses. *Milton and Cheadle's N. W. Pass.*, p. 242. From the swamps south of Flatbow Lake, 'the Kootanie Indians obtain the klusquis or thick reed, which is the only article that serves them in the construction of their lodges,' and is traded with other tribes. *Sullivan*, in *Palliser's Explor.*, p. 15. In winter the Salish cover their mats with earth. *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 207. Flag huts of the Walla Wallas. *Farnham's Trav.*, p. 85; *Mullan's Rept*, pp. 49–50; *Palmer's Jour.*, p. 61; *Coke's Rocky Mts.*, p. 295; *Irving's Astoria*, pp. 315, 319; *Id., Bonneville's Adven.*, p. 301; *De Smet, Voy.*, p. 185; *Id., West. Missions*, p. 284; *Lord's Nat.*, vol. ii., pp. 105–6. *Haal*, in *Nouvelles Annales des Voy.*, tom. x., 1821, pp. 74–5, 79.

1 [See pp. 232-233, category 116 -- Analyst]

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224 by skillful manipulations of a decoy animal; or the frightened deer are driven into an ambush by converging lines of bright-colored rags so placed in the bushes as to represent men. Kane states that about the Arrow Lakes hunting dogs are trained to follow the deer and to bring back the game to their masters even from very long distances. Deer are also pursued in the winter on snow-shoes, and in deep snow often knocked down with clubs. Bear and beaver are trapped in some places; and, [223] especially about the northern lakes and marshes, wild fowl are very abundant, and help materially to eke out the supply of native food.[164]

222 Their natural improvidence, or an occasional unlucky hunting or fishing season, often reduces them to want, and in such case the resort is to roots, berries, and mosses, several varieties of which are also gathered and laid up

224 484 [721] [221]

[164] The Shushwaps formerly crossed the mountains to the Assiniboine territory. The Okanagans when hunting wear wolf or bear skin caps; there is no bird or beast whose voice they cannot imitate. War and hunting were the Nez Percé occupation; cross the mountains for buffalo. *Ross' Fur Hunters*, vol. i., pp. 148, 219, 297–8, 305. The chief game of the Nez Percés is the deer, 'and whenever the ground will permit, the favourite hunt is on horseback.' *Lewis and Clarke's Trav.*, p. 555. The Salish live by the chase, on elk, moose, deer, big-horn and bears; make two trips annually, spring to fall, and fall to mid-winter, across the mountains, accompanied by other nations. The Pend d'Oreilles hunt deer in the snow with clubs; have distinct localities for hunting each kind of game. Nez Percés, Flatheads, Coeurs d'Alène, Spokanes, Pend d'Oreilles, etc., hunt together. Yakimas formerly joined the Flatheads in eastern hunt. *Ind. Aff. Rept.*, 1854, pp. 207–8, 212–15, 218, 225–6. 'Two hunts annually across the mountains—one in April, for the bulls, from which they return in June and July; and another, after about a month's recruit, to kill cows, which have by that time become fat.' *Stevens, Gibbs, and Suckley*, in *Pac. R. R. Rept.*, vol. i., pp. 415, 408, 296–7, vol. xii., p. 134. Kootenais live by the chase principally. *Hutchins*, in *Ind. Aff. Rept.*, 1863, p. 455. Spokanes rather indolent in hunting; hunting deer by fire. *Cox's Adven.*, vol. i., pp. 197, vol. ii., pp. 46–7. The Kootenais 'seldom hunt;' there is not much to shoot except wild fowl in fall. Trap beaver and carriboeuf on a tributary of the Kootanie River. *Palliser's Explor.*, pp. 10, 15, 73. Flatheads 'follow the buffalo upon the headwaters of Clarke and Salmon rivers.' Nez Percé women accompany the men to the buffalo-hunt. *Parker's Explor. Tour.*, pp. 107, 311. Kootenais cross the mountains for buffalo. *Mayne's B. C.*, p. 297. Coeurs d'Alène ditto. *Mullan's Rept.*, p. 49. Half of the Nez Percés 'usually make a trip to the buffalo country for three months.' *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., p. 494. Shushwaps 'live by hunting the bighorns, mountain goats, and marmots.' *Milton and Cheadle's N. W. Pass.*, p. 242. Buffalo never pass to west of the Rocky Mountains. *Lord's Nat.*, vol. ii., p. 179; *Kane's Wand.*, p. 328; *De Smet, Voy.*, pp. 31, 45, 144–5; *Ib. Life*, pp. 23–4, 34–41; *Franchère's Nar.*, pp. 268–9; *Hunt*, in *Nouvelles Annales des Voy.*, tom. x., 1821, pp. 77–82, 87; *Stuart*, in *Id.*, tom. xii., pp. 24, 35–5; *Josset*, in *Id.*, tom. cxxiii., 1849, pp. 334–40.

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as a part of their regular winter supplies. Chief among the roots are the camass, a sweet, onion-like bulb, which grows in moist prairies, the couse, which flourishes in more sterile and rocky spots, and the bitter-root, which names a valley and mountain range. To obtain these roots the natives make regular migrations, as for game or fish. The varieties of roots and berries used for food are very numerous; and none seem to grow in the country which to the native taste are unpalatable or injurious, though many are both to the European.[165]

Towards obtaining food the men hunt and fish; all the other work of digging roots, picking berries, as well as dressing, preserving, and cooking all kinds of food is done by the women, with some exceptions among the Nez Percés and Pend d'Oreilles. Buffalo-meat is jerked by cutting in thin pieces and drying in the sun and over smouldering fires on scaffolds of poles. Fish is sun-dried on scaffolds, and by some tribes on the lower Columbia

[165] The Kliketats gather and eat *peahay*, a bitter root boiled into a jelly; *n'poolthia*, ground into flour; *mamum* and *sackyua*, made into bitter white cakes; *kamass*; *calz*, a kind of wild sunflower. *Tolmie*, in *Lord's Nat.*, vol. ii., p. 247. The Flatheads go every spring to Camass Prairie. *De Smet, Voy.*, p. 183. The Kootenais eat kamash and an edible moss. *Id., Missions de l'Orégon*, pp. 75–6. 'The Cayooses, Nez Percés, and other warlike tribes assemble (in Yakima Valley) every spring to lay in a stock of the favourite kamass and pelua, or sweet potatoes.' *Ross' Fur Hunters*, vol. i. p. 19. Quamash, round, onion-shaped, and sweet, eaten by the Nez Perces. *Lewis and Clarke's Trav.*, p. 330. Couse root dug in April or May; camas in June and July. *Alvord*, in *Schoolcraft's Arch.*, vol. v., p. 656. The Skyuses' 'main subsistence is however upon roots.' The Nez Percés eat *kamash*, *cowish* or biscuit root, *packup*, *aisish*, *quako*, etc. *Irving's Bonneville's Adven.*, p. 301, 388. Okanagans live extensively on moss made into bread. The Nez Percés also eat moss. *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., pp, 462, 494. Pend d'Oreilles at the last extremity live on pine-tree moss; also collect camash, bitter-roots, and sugar pears. *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 211, 214–15. 'I never saw any berry in the course of my travels which the Indians scruple to eat, nor have I seen any ill effect from their doing so.' *Kane's Wand.*, p. 327. The Kootenai food in September 'appears to be almost entirely berries; namely, the "sasketoom" of the Crees, a delicious fruit, and a small species of cherry, also a sweet root which they obtain to the southward.' *Blakiston*, in *Palliser's Explor.*, p. 73. Flatheads dig *konah*, 'bitter root' in May. It is very nutritious and very bitter. *Pahseego*, camas, or 'water seego,' is a sweet, gummy, bulbous root. *Stuart's Montana*, pp. 57–8. Colvilles cut down pines for their moss (alectoria?). Kamas also eaten. *Pickering's Races*, in *U. S. Ex. Ex.*, vol. ix., p. 34. The Shushwaps eat moss and lichens, chiefly the black lichen, or *whyelkine*. *Mayne's B. C.*, p. 301, *Parker's Explor. Tour.*, p. 127. The Salish in March and April eat *popkyh*, an onion-like bulb; in May, *spatlam*, a root like vermicelli; in June and July, *itucha*, like roasted chestnuts; in August, wild fruits; in September, *marani*, a grain. *Domenech's Deserts*, vol. ii., p. 312.